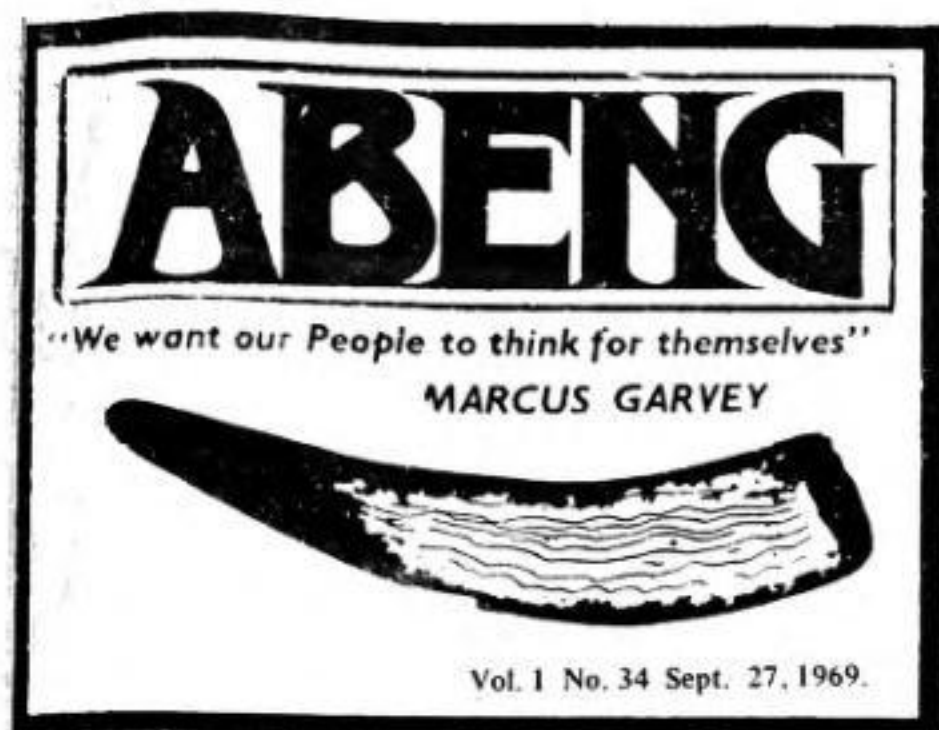




PORT WORKERS FIGHT EXPLOITERS

Black Power alive in Mo-Bay

On the 31st. August, concerned youths from all sectors of the Montego Bay community responded with much enthusiasm to the first black power meeting to be held in Montego Bay. The meeting was sponsored by the YLBU (Youth League for Black Unity), a group of progressive radicals in this town.

Although the meeting ran smoothly the gathering was not free of counter-revolutionary "pigs" as a report from the reactionary press "Star" on Sept. 2nd. '69 under "Black Power in Montego Bay" made an approximation of about 30 young people present at the meeting. This figure was an extremely inaccurate one as more than 200 youths rendezvoused at the Albion Youth Centre. The report furthered its inaccuracy as it proceeded to misquote both of the two speakers it referred to. What is absolutely frivolous however, is this report from the reactionary press—"at the meeting it was decided to form the youth liberation for black unity". One will only have to re-read the last statement in the first paragraph of this report to see how misleading the "Star" can be.

At the conference, it was pointed out to the youths that neither JLP nor PNP will make oppression lighter for the people of the "Sufferers Class" and it was time now for a "Oneness" among all the suffering black people in Jamaica as this would be an important step forward in the fight for total liberation. Brief historical facts in ancient tribes of Africa were also imparted to the youths by Bro. Tuggy, a radical, and member of YLBU. He also pointed out that African history is important because "blackman would learn to be proud of what he is."

During the "general discussion" a careful analysis of the audience revealed that the majority of youths present were ignorant to the meaning of the slogan "Black Power

and its application to Jamaica. It was further revealed that the reason for this dormancy in 'black power involvement' was fear of brutal suppression from the government. The line of reasoning is undoubtedly of some relevance as we have only got to recall the Dr. Rodney issue in Oct. of last year, and the brutal handling UWI students re-

(Turn to Page 4)

Dr. Drayton Visits Jamaica

Last week, Dr. Harold Drayton, his wife Kathleen and their two children spent a day in Jamaica. They were in transit from Guyana, where Dr. Drayton is the Professor of the Biology Department in the University of Guyana, to the U.K.

Dr. Drayton and his wife had graduated at the U.C.W.I. Mona in 1954 and were declared prohibited immigrants by the P.N.P. regime in 1958 because of their association with the Peoples Freedom Movement led by Richard Hart. In 1967 Mrs. Drayton was prevented from entering Jamaica to spend a few weeks vacation because of the ban imposed in 1958.

On this occasion Dr. Drayton said that he encountered no difficulty in entering the island and was surprised at the inconsistency of the Jamaican government's policy towards the banning of fellow West Indians from its shores.

In an interview with Abeng Dr. Drayton stated that he felt certain that the Prime Minister of Guyana, Forbes Burnham, was a party to the Jamaican Government's decision to ban Dr. Clive Thomas, and that the act represented a concerted effort on the part of the reactionary West Indian Governments to contain and isolate the forces for genuine West Indian Independence within their respective territories.

Committee Prepares to Fight Dictatorship

A 'Liberation Committee' was formed on September 12, after the public meeting at the U.W.I. Students Union which discussed "Freedom vs Dictatorship."

The gathering brought together several groups which included New World, Jamaica Council for Human Rights, Catholic Youth Organisation, African Youths Move, the University Guild of Undergraduates—and Independent Trade Unionists, some of which are represented on the Liberation Committee.

George Beckford, of the Dept. of Economics, UWI, started by discussing C.Y. Thomas' as an economist participating in the struggle against neo-colonialism in the Caribbean and showed where his writing and research were tied to that political objective. C.Y. Thomas worked as an economic adviser to

various West Indian Governments but refused to do so when this meant further entrenching powerful interests.

Maintaining this position he had refused an offer to become Governor of the Central Bank in Guyana. It was in this context, that George Beckford asked the gathering to understand the Jamaica Government's banning of the economist whose advice they often sought.

During the discussion which followed several speakers pointed out that the suppression of certain academics was part of the same action directed against the majority of workers and unemployed, hence the necessity for co-operative action against dictatorship.

Also stressed was the importance for different groups to realize that the progress made by this Liberation Committee would depend on the efforts of all groups involved.

is a result of the shutdown of the major banana ports by carriers and loaders at Montego Bay, Oracabessa, and Port Antonio, demanding payment done for work after 4.30 p.m., the Banana Board last week decided to lock-out the workers and shift all loading to the blank ports at Bowden and Lucea, an abandoned port, both political strongholds of the Labour Party. Bowden, however, has no pier facilities for unloading and banana storage and has a depth of only twenty-two feet. This means that ships loading at Bowden can only take a three-quarter full cargo at most. Lucea has not been used at all in recent years, for the simple reason of the hazard it poses to ships loading there.

The banana business is owned and run by the Government of Jamaica. The workers who carry the bananas to the ships and the workers who load them on to the ships are employed to the Government of Jamaica in the form of the Banana Board. Yet the Government which is supposed to be based on trade union support, showed again that it is the most savage exploiter of workers and totally ruthless in victimising workers who will no longer bow to hunger and starvation.

The Banana Board is paying £2,000 in transport costs by shift-

ing bananas to these ports, rather than pay the approximately £1,800 to the workers demanding a just payment for their labour after a normal day's work. The Board would drive the entire industry into bankruptcy rather than recognise the rights of the workers!

But the banana workers are no longer prepared to foot the bills with their unpaid labour. If the industry crashes, it will be the Board and growers, like Cargill and Champagne who must accept the responsibility. Banana workers have "enough!"

Yet the Board has not said that it can't pay. It has said that it won't pay! It has said that it won't pay! That is the reward black men and women receive after slaving for the last twenty-years to keep the banana industry going, carrying bananas at the rate of 12/6 (\$ 1.25) per thousand, working at the most two days a week!

However, white dock-workers in England are paid by our same Banana Board at naturally much higher basic rates than it pays to Jamaican workers, pays them double time after 4.30 p.m. and in no case will these white workers work after 7 p.m. Our people, on the other hand, work right through the night because the Elders & Ffyes, who own the ships, prefer to sail a-

round the coast during the day and load bananas at night, thus avoiding overtime costs for their crews. By loading at night, it is the Black Jamaican sufferers who work overtime without payment. This is outright exploitation of black Jamaican labour.

What the banana workers are also making clear is the fact that the low price of fruit to growers can only be solved when they stand united with the workers' cause, and both together confront Elders and Ffyes in England and their local puppets, the Governments of Jamaica and the Banana Board. Together they must demand a completely new trading agreement for Jamaican bananas. The fact is that growers need the workers more than the workers need the growers for the workers have decided that their exploitation must either cease now or the industry must cease.

The basis of a new agreement for the marketing of Jamaican bananas in the U.K. could provide enough money for better wages to workers and better prices to growers. But, as usual, the only people who don't want this to happen is the Government of Backwardness. Once workers and growers get together, the whole political game is over—ONE TIME!

Why take off Garvey

A clipping from the Daily Gleaner dated September 20th, 1967 carries an announcement from the Government of Jamaica, that Marcus Garvey's face will appear on the Jamaican dollar.

However, the Government has decided that Marcus Garvey, our first National Hero, should be relegated to the lowest denomination of our paper note - the 50 cent note. This by itself might not be so bad, considering that there ought to be more of these 50 cent notes than each of the other notes.

We have been informed however by the Governor of the Bank of Jamaica that the 50 cent note will eventually be withdrawn from circulation. What then will happen to the image of our first national hero? Blackman wants a very clear answer to this question.

things to
'member

Marcus Garvey

"The 'big tree' at Solas Market, is as historic a landmark in Jamaica, as the Cathedral at Spanish Town, so that not being soldiers, but just ordinary reformers we would prefer to be buried just where Long Johnny used to lick his stick and Bag and Pan used to demonstrate. People coming after us would never forget this."

THE NEW JAMAICAN
Thurs., Sept. 13, 1932.

WHAT HAPPENED LAST WEEK

Last week the ABENG did not come out for the first time in 34 weeks of struggle with the sufferer. The reason for this was a lapse of vigilance among the editorial brothers which has shown up even more urgently the need for reorganisation.

The fact is that though it didn't go out the ABENG was printed. Among other articles it had in one by Robert F. Williams the black power revolutionary who has gone back from China to the USA to resume the struggle. This article pointed out to the Afro-American revolutionary brothers how to make certain bombs and arms to defend himself against the violence of the American beast. It came from THE CRUSADER, Brother Williams' Journal.

After the ABENG was printed, the legal brothers found out that THE CRUSADER was on the house-slave banned list and further that the enemy would most likely lock down the ABENG for seditious libel because of the seriousness of Brother Williams' article.

The editors then had to decide whether it would suit the freedom struggle at this stage to have the sufferers' paper closed down. The decision was that this would be just what the PNP-ILP-imperialists would want and that the loss of the BENG now would be a set back to black forces. It was better not to come out one week because of a mistake and then plan a meeting to reorganise so that the same mistake would not be repeated. This is being done.

It is important to see that by holding back last week the BENG is not showing respect for the Seditious Libel and Undesirable Publications Laws. The first one was passed by slave-owning planters in 1836 frightened by the high organisation being showed by our fathers especially Sam Sharpe in 1831 in their armed struggle against slave oppression. The second law was passed in 1940 by white colonial officials to keep certain writings from the 1938 rebels which might have guided them to increase their revolutionary struggles. Even Hon. E.E.A. Campbell one of the black middlemen in the colonial parliament of the time saw this as a law to "enslave the mind and fetter the civil liberties of the population". Neither the ABENG nor any of the sons of slaves, 90 per cent of Jamaica, can feel themselves bound by laws of and for slaveowners and their agents.

So the editors say: Sorry about last week brothers and sisters. Reorganisation for even closer unity will prevent this happening again. Struggle must go on: POWER TO THE PEOPLE! BLACK POWER TO BLACK PEOPLE!

To study about African Culture

by Noel White

It is likely that most of those who oppose the teaching of Africa history and culture do so without having considered the problem at all. However, in some cases there are persons in positions of power who regard any possibility of change as a threat to them. Such is probably the case of the very pushy lady who is reported to have spoken on Black Power in April. She instructed Home Economics teachers to root out Black Power doctrine wherever they find it. But in the same speech she stated that if Black Power meant the dignity and social and economic upliftment of the black man then it was good. Obviously she is not sure what it means and therefore should refrain from making a tirade against it or sending emissaries to "root it out." It is clear, too, from her speech that she intends to propagate her own weakness in Jamaican communities. Her solution to Black Power is the creation of mental barriers in the minds of rural people, not the development of their thinking.

But it is to a third group that I wish to address myself: those who oppose the teaching of African culture because they regard European or North American culture as superior. Firstly there is no reason to assume that we have to adopt either one of them whole. Our whole aim must be to learn about and adapt to our needs, not to imitate blindly. Secondly to be fair to the Africans and those of African descent like ourselves we should examine the assumptions behind the idea that the culture of our forebears was inferior.

Many conclude that European culture was superior because Europeans conquered Africa. But if someone came into your home, held you up and stole your property it says only that he was bigger and stronger than you, or that he had lethal weapons, or that he has taken you by surprise. Does that make him superior? To those who say yes, my next question is: Are those the qualities we desire to propagate in our society, —the ones that encourage the well-armed to prey on the less well-armed? Even in the history with which we have been brainwashed conquest does not always imply superiority. The Roman Empire fell before the barbarians but we don't attribute to the barbarians a superior culture.

We need to ask ourselves, too, whether our culture is British since those who believe that might seek to defend what does not exist. In actual fact it is colonial, which is a totally different thing. For example let me use my favorite yardstick for a culture or a civilisation, —how the people treat one another. How British are we? What is the image of the British policeman. He is usually depicted as leading old women across the streets and of using a fatherly and diplomatic approach in most situations. The image Jamaicans have of their policemen is one of "draping up", intimidating and dragging to the nearest station. At cricket matches the British bobby is shown escorting overenthusiastic fans who have gone out to the pitch by running beside them until they reach the bleachers. In a similar situation ours at the very least would swing their batons in threat.

Courtesy in Britain between those who serve and those who are served is well known. Also missionaries tell us of the care that Africans take to show courtesy and respect for one another. All the Africans I have met have displayed a keen sensitivity to the feelings of others and a tendency to avoid giving offence. Whence came the discourtesy that vexes us, that is so notorious in post offices, stores and buses. Whence came the inclination to rudeness, so ingrained that a courtesy campaign could not make the slightest change. It came from our colonial situation, in which one sector affected a superiority, which it interpreted as a right to mistreat another. And those who are mistreated (with a few exceptions like Jesus Christ and Buddha) generally become impolite.

Attend any test match in England and you will find we are not British. While the natives sit in disciplined silence and applaud at the end of each over the West Indians show exuberant enthusiasm for every graceful stroke, every good ball and every smart piece of fielding. Or look at the customs of the old. Lonely old people in England take in dogs or cats; lonely old people in Jamaica take in children.

Since we are different from others both in our faults and our virtues we have no reason to shut out knowledge of the culture of any continent. And since we knew only a little African history in a distorted form it is time to introduce it. It is my view that a courtesy campaign would be more effective if it showed that both the British and the Africans are polite; that confidence in intellectual pursuits would grow if people knew of the ancient university of Timbuctoo as well as of that of Oxford. Egyptian civilization contributed much to the Greeks (via Crete) and the Moors contributed much to the culture of Spain and Portugal. Knowledge such as this will give black people inner confidence. One item of black Power is inner confidence.

IF THE GLEANER WON'T PRINT IT

Call Abeng

Africa is the home of mankind

Editorial Note: This is the first in a series of talks which were given to a group of youth on African History and Culture.

by Dr. Walter Rodney

The human being came into existence on the African continent nearly two million years ago; and human society and culture reached great heights in Africa before the white men arrived. We must learn something about the following African kingdoms and empires.

(a) On the River Nile there was Egypt and Meroe (Sudan). These kingdoms flourished on earth before the birth of Christ, and Egypt in particular is recognized as having contributed greatly to the modern world. Its huge pyramids and sculptures are still considered wonders, and mankind has never rediscovered some of the technical skills which the Egyptians possessed, such as the art of preserving the dead body. Europeans have long refused to accept the simple geographical fact that ancient Egypt (like modern Egypt) was an African country, and even though some of its culture came from Asia, its achievements must go to the credit of Africa.

Meroe produced a culture very similar to Egypt, and also ruled over Egypt for a long period. The Egyptians were Africans of a light complexion, while the people of Meroe were dark-skinned.

(b) In ancient Ethiopia there was the kingdom of Axum, forerunner to the Ethiopian kingdom. The written language of Axum was called Ge'ez, and it is still used within the Ethiopian church today. Axum and other parts of ancient Ethiopia are famous for their architecture, especially the tall and finely carved stone pillars and its churches carved out of solid rock.

(c) In West Africa, some of the most powerful political stages in Africa began to develop some 1500 years ago and their period of greatness lasted for more than 1200 years. These kingdoms bore the names of Ghana, Mali, Songhai and Kanem; and they all arose near the great Niger river. They were noted for their agricultural production, their learning and their commerce, especially in gold. These states also encouraged the religion of Islam (while Ethiopia, of course, was the centre of Christianity).

Apart from the states of Egypt, Meroe, Axum, Ghana, Mali, Songhai, and Kanem, which have already been mentioned, there were many others in different parts of Africa which achieved greatness before the arrival of the white man, and before we were snatched away as slaves. On the West African coasts, the states of Benin and Oyo were famous. In Central Africa we can take as examples Kongo and Monomotapa (Zimbabwe), and in East Africa two of the oldest kingdoms were those of Bunyoro and Buganda. All of these are strange names because we have never been taught anything about them. If we want to call ourselves

conscious Africans, then we must know the map of Africa, we must remember the names of these great African states, and we must find out as much as possible about them.

The majority of Africans, however, lived in small societies, and these must also be seriously studied. It is sometimes felt that only in large political states can one find civilization and culture, but this is wrong, and in the great political states of Europe and America today many human values have been destroyed, while even the smallest African village was a place for the development and the protection of the individual.

Certain things were outstanding in the African way of life, whether in a large or a small society. These distinctive aspects of the African way of life amount to African culture. Among the principles of African culture the following are to be noted: Hospitality, Respect (especially to elders), importance of women (especially in cases of inheritance), humane treatment of law-breakers, spiritual reflection, common use of the land, constant employment of music (especially drums) and bright colours. Some of these principles are found in many different human societies, but very few are encouraged in the present white capitalist world. Even in Africa itself, European slave trading and colonialism have destroyed many aspects of African culture. But culture is not a dead thing, nor does it always remain the same. It belongs to living people and is therefore always developing. If we, the blacks, in the West, accept ourselves as African we can make a contribution to the development of African culture, helping to free it from European imperialism.

What we need is confidence in ourselves, so that as blacks and Africans we can be conscious, united, independent and creative. A knowledge of African achievements in Art, Education, Religion, Politics, Agriculture and the Mining of metals can help us gain the necessary confidence which has been removed by slavery and colonialism.

Marcus Garvey always preached the value of African history and culture. He wrote: "For many years white propagandists have been printing tons of literature to impress scattered Ethiopia, especially that portion within their civilization, with the idea that Africa is a despoiled place, inhabited by savages, and cannibals, where no civilized human being should go." After dismissing the propaganda as completely false, Garvey continues, "The power and sway we once held passed away, but now in the twentieth century we are about to see a return of it in there building of Africa; yes, a new civilization, a new culture shall spring up from among our people."

ABENG

14A Rousseau Road,
Kingston 5, Jamaica, W.I.

Please enter me for a subscription to ABENG WEEKLY beginning with Vol. 1 No. I wish to subscribe for [] one year (\$2.50) [] two years (\$4.50) [] Special student rate: (\$2.00) for one year. Overseas Rates: £3.18.0. England; \$7.50 U.S.A. and Canada.

Name..... (please Print)

Street.....

City..... Country.....

Come to
SOUND OF MUSICK DISCO
& RECORD MART
194A Bay Farm Road
Cnr. of Olymnic Way
P. MUNROE, PROP.
BUY YOUR ABENG HERE

Suppression of Black Literature

Williams Seized on Return to U.S.



F.B.I. agent with Robert F. Williams at airport at Detroit

Black Power revolutionary Robert F. Williams, recently returned to the USA after spending ten years in exile. During that time he published a PERSONAL JOURNAL from Peking China, called *The Crusader* which has been banned by the Jamaica Government.

Malcolm X Book Seized

On Wednesday afternoon September 3, when I returned to Jamaica, I had a taste of the police state that is Jamaica today.

A copy of the autobiography of Malcolm 'X' which I was carrying openly in my hand was confiscated by a Security man at the Palisades airport. Needless to say, this paperback is sold in almost every bookshop in the USA and is standard reading in many courses on sociology.

It is depressing to realise that a black man is more free in New York, the home base of white power, than he is in the island of Jamaica which is 95% black. Acts of repression such as these will not stop African Nationalists from thinking black; on the other hand it makes us more determined than ever to oppose white and yellow power and the black traitors in high places who are the instruments of alien domination.

Marcus Garvey.

Black Youths in Prison speak out

How long have I in bondage lain
And languished to be free?
Alas! And must I still complain,
Deprived of liberty?

GEORGE MOSES HORTON (Black Poet)

Black consciousness has shook the world as much as Hitler did with brute force or Marx with his philosophy and now demands international recognition. Its upsurge has also dealt imperialism its most devastating blow and has the fascist society with "its pants down." Youthful revolutionary, soulful and collective. This magnetic generation of African descent has made the visions of their forefathers a reality, against overwhelming opposition and has kept the light of freedom burning. On the gallows and picket line in Rhodesia, in the ghettos and streets of America, in the slums, schoolrooms and university campus of Jamaica and in the streets of Anguilla. From the four corners of the world, determined in their stand for final liberation, the Blackman's struggle marches on as the words of of the Hon. Marcus Garvey "No right, no privilege can again be denied to the Negro his demands must be met" slowly manifest itself. And now the caucasians are on the defensive of a superiority that they boast, but are yet to prove. The whitemen's main sources of power: capitalism and imperialism its institutions and forces, have only been made possible by the Blackman's sweat and blood as a slave. The moon landing has only been made successful with materials exploited from Africa worked by the Blackman. Down through the years the whitemen have tried to erase the Blackman's historical contributions to civilization and has succeeded to a certain degree. Many Black People today outside of Africa, youths and old folks who can recite Humpty Dumpty, Sing a song of Sixpence and verses of Shakespeare have never heard of the Kenem-Bornu and Songhai empires of great rulers of these ancient Kingdoms of Africa such as Sonni Ali II, the Aro of Aro Chuku or Muhammed Rumfa. This is assuredly emphasized by a militant Black brother in America who says, "...the continuity between our root in Africa and our fruit here has been broken, and in part we are now trying to re-establish it... when there's a gap between the root and the fruit, when its broken, that's death."

BLACK STUDIES

It is therefore no coincidence that last October 30,000 Black students boycotted high school classes in America demanding that Black history be included in text books, or that representatives of American universities have recently held discussions at the U.W.I. Mona campus to include the regional university in the Black study courses. Black studies is undoubtedly the vital plug for the cultural gap in the Blackman's past in the western world. But it was surprising to read that the Minister of Education here in Jamaica, a predominantly Black country has said that (quote) "...There are

countries where no black people live and whose relatives were not slaves." He continues, "Jamaica is one exception," he said adding that his forefathers "were not slaves but free people (Gleaner, July 23rd 69) It is plain that this whitewashed stooge was speaking only of himself and his colleagues and not for the masses of suffering black people in this country. There can be no black nation without Africa in its background can the leopard change its spots, or the Ethiopian his skin? Although it is obvious that this administrator of illiteracy is trying to say something contrary to this in his statement. The idealization of the white power structure by these whitewashed imperialist puppets, who cringe in fear at the real sounds of black power and call all who has the foresight to see them for what they are, and say so "subversive elements" now poses a major threat to the final liberation of the black masses here.

ACTION COUNSEL

It is the confrontation of this fact that has led us to the inauguration of *The Black Youth Liberation Action Council*. To bridge the cultural gap between Black people here and at home in Africa, to promote militancy in the youths to liberate the country and up-keep liberty. To repatriate Africans on a five year basis who wish to be repatriated, to promote universal correspondence of Black people throughout the world, to co-ordinate with Abeng and all other bodies and individuals who work sincerely for the final liberation of the Black race. We are now trying to work out a way to support Abeng financially, and we will even if we have to use the methods of our brothers in the Black Panther movement. We vow to keep Abeng blowing until every suffering man, woman and child is free from mental and physical oppression.

Yours in one God, Aim, and Destiny:

1st. Commander of the Liberation Front: RAS ZELEK AHUMA.
2nd. Commander of the Liberation Front: RAS NAIRU ELIJAH.
Chairman of Cultural Affairs: I. SCHOOL.
Chairman of Youth and Social Affairs: RASTA DAVID.
The Black Youths Liberation Action Committee.

Power to Black People Thwaite Abolished to his Employees

Arising out of our letter to Mr. S.F. Thwaite, Operator, Service Station 7 West Race Course pointing out that (2 times) double times the single time rates should be the rate paid for work done on a worker's rest day.

Having received our letter, he called up the whole of his staff and told them that he had made a mistake by paying them single-time when they worked on their rest day.

The guilt was so much stamping this Mr. Thwaite the JP, in his face by admitting that these workers were unfairly dealt with over the period of their employment, but tried to cover up the unshamed face by threatening to fire the one who makes the report to the Union should he discovers who made the complaint.

Thank you Justice, Have you made up the bills for those retroactive rest days that have been worked? We can't wait any longer.

(Service Station Workers' Bulletin)



Racist Violence

SEAGA-MARSHALL PROTOTYPE OF THE NEW UNIVERSITY MAN



Manley: National Hero?

(Ed. Note— The following is a statement sent to us in response to "MANLEY: A BALANCE SHEET".)

Those who control Jamaican society, its mass communication, have chosen to present Norman Manley like unto Marcus Garvey, Paul Bogle and other Black patriots.

The tens of thousands who now believe that the whole affair is the personal triumph of Norman Manley are never more deceived. It is British two-party system, white imperialist hypocrisy which gained this moment of triumph in this country. And Norman Manley, used in the service of white oppression during life continue to be used in death.

The crucial question around which correct thinking must be generated is "if Garvey, Bogle and other Black patriots fought and died for the liberation and upliftment of the Black man from white enslavement how come Norman Manley is enshrined among our Black patriots when he unwittingly became an arch agent of white rule against the liberation struggle of the Black man in this country throughout the world?" Norman Manley began his infamous role he persecuted Garvey and his ideals of Black Liberation.

Criminal officer in J.D.F.

What happens when an officer in the J.D.F. misappropriates money belonging to the Jamaican taxpayers? Is he arrested and brought before a court-martial? Is he discharged from the force? Is he stripped of his rank? Does he suffer by way of promotion? The answer is no. The matter is very quietly hushed up and life goes on very much as before. The officer may even, eventually, become commander-in-chief.

ABENG is informed that a certain officer of the rank of major was recently discovered to have misappropriated £1,000 (\$2,000) of taxpayers money and that no action has been taken either by his superior officers or by the government. In fact a very tight lid is being kept on the whole affair. On the other hand when it was recently alleged that four ordinary soldiers had stolen \$1,000 of the new currency it was published in all the newspapers and the soldiers were locked away in custody for weeks before even being formally charged.

ABENG demands that the facts in the case be brought out into the open and that the officer in question be brought to trial like any ordinary citizen or soldier would be. Failing such action, we shall have more to say on the matter.

When Black rebellion disrupted the old colonial order in 1938 the British Government required local political agents to institute their two-party system to continue white oppression and plunder. Again Norman Manley offered himself as the main agent for the job.

Manley's administration suppressed workers struggle against starvation wages paid in the white imperialist industries and services, helped the white Jewish family of Matalons to enrich themselves, consolidated the local white upper class in partnership with their American and European counterparts and intensified white economic oppression of the Black population. It was Manley administration which executed Ronald Henry and other Black liberation fighters for killing a white mercenary in this country.

Manley's highest point of achievement as an agent of white oppression came with the drafting of the independence constitution which gained full approval of his white masters. It is this which provides legal grounds upon which the Shearer-Seaga administration bans Black intellectuals who dare to raise their voices for the cause of Black liberation behind the mask of security of the state. It is significant that the very JLP-PNP leaders who set their followers at war killing each other have now joined

hands and heart in enshrining Norman Manley (nay, the reactionary policy for which he worked). In essence the JLP leaders are now saying nothing is wrong with the policies represented by Norman Manley and the PNP. It is only a fight among personalities for power at the expense of the lives and suffering of the Black masses.

And here is the crux of the present affair. The white power structure, aware of the rise of Black national and international consciousness set out to canonise our genuine patriots and transform them into harmless icons of history, ridding their teachings and the cause for which they died of its revolutionary soul. And on the other, promote pseudo-leaders to the new generations.

But history is not finally written. For once the Black oppressed masses of this country seize the reins of power from the white oppressors and their hirelings they will write new and genuine pages of history. And sure as the rising sun the movement of change guarantees this.

BEN MONROE
For Black Liberation
and Social Change

Sexual Slander

the Editor.

Whilst I am a staunch supporter of the Black Movement and purchase your enlightening newspaper every week, I must express some grave misgivings about your recent inclination towards sexual slander. Bro. Debo Reid's report from Montego Bay in your issue Vol. 1 No. 32 is a case in point.

Although the blackman may not yet realise it, his pre-occupation with sex has been one of the major contributions to white supremacy.

For whilst the blackman was preoccupied with sex, his own sex life and that of other persons, the whiteman was preoccupied with his economic betterment albeit mainly through the corrupt exploitation of other races.

We should express sympathetic understanding to those of our black brethren who possess sexual flaws some of which are congenital.

Indeed most of the sexual shortcomings of our black brethren are the direct result of the environment created for them by the white supremacists who still control us.

We should try to uplift our less fortunate brethren and strengthen them to overcome their failings. Unity is the blackman's need NOW more than ever.

You as a newspaper should guide our less informed brethren in the pursuit of economic power, not sexual slander against ourselves. Savagery, barbarism and violence against ourselves only serve to dissipate our efforts, divide us and perpetuate the whiteman's yoke.

Meanwhile, keep ABENG blowing. Its the beginning of the inevitable struggle we will win only with the vast majority united. Best wishes.

KENNETH BYLES,
6th. September, 1969.

CLASSIFIED ADS

Hurst Fashion House, specializes in shirts and gonzies for men. Situated at 55 Maiden Lane, Kingston. Prices moderate.

Riley's fashion centre for: custom built gonzies & shirts, men, women and children. 98 Church St., Kingston. Prop: D. Jackson.

For the latest in suit continental slacks see: Milo Art Tailoring, 66 Duff Street, Kingston 13. B. Richards.

MO-BAY contd.

ceived from government for supporting Dr. Rodney a black power advocate.

The programme ended with the cultural section in which African music was played and "black poems" read. Plans were also revealed about future movements of YLBU.

The Chief Reporter for YLBU Montego Bay.

CALLING ALL ST. THOMAS.

To a Soulful nite with Breda Jaki at STOKES HALL COMMUNITY CENTRE

Dance all night to the Twin Spin sounds of Love Divine HI-FI

Date: Oct. 11.
Cover: 30 c.

time now...

To Work Out

American Subversion

by Blackman

Imperialism then needs to exploit our resources as much as man needs to take them for his own freedom. Black liberation imperialism exploitation clash head on. Imperialism knows this and several tactics for undermining progressive forces. Firstly, the imperialist feed their local houseslaves and parasites with arms, training and money. Secondly, they subvert progressive government. Thirdly, if else is not enough to put down freedom forces, they themselves violence against the people.

TRAINING FOR HOUSESLAVES

The imperialists content themselves with catching up local forces either when they feel that their own presence isn't really necessary when tired out from struggle all over the world, they are unwilling shed more of their own blood unless it is absolutely necessary. Finally after the heroic Vietnamese struggle, they are less and less willing to get themselves involved against the collective might of people. This defeat has cost the Yankees 10,000 lives and \$2.5 a year 6000,000 imperialist forces have been unable to put down brothers in Vietnam.

Increasingly then, the American are saying to the PNP-JLP ques of this world, to the Matalon-Henriques puppets "Defend yourselves and us at the same time since our interests and yours are the same. We will train and arm you." So three years ago the Caribbean (Mexico, Central America, the Greater Antilles as well as the Indian Islands) got 70% of its military assistance from the United States in the form of training and equipment. Up till June 1964, more 12,000 military personnel from these countries had received training in U.S. schools. 8,000 of these had been to the special school in Panama designed to prepare puppet forces for war against the people of the bush country.

Right now in Jamaica, everytime new equipment comes from the U.S. we know why. Everytime Jamaicans go for training we know why - it is because the yankees burn their fingers in Vietnam now trying harder to get unconscious blackman to do dirty work for them. We also know that once these blackman become conscious what the Yankees gave for the defense of imperialism will be turned on the attack against imperialism.

AMERICAN SUBVERSION

The second tactic of the imperialists is subversion. This is more a desperate attempt by the Yankees to postpone the day when they will have to come out openly in the light of day to defend their oppression. For a third world government to qualify for subversion does not matter that it is legally elected and supported by the masses of the electorate. Juan Bosch in the Dominican Republic in 1965 elected president with the support of 60% of the electorate. Yet Americans gave their support to the illegal military junta which overthrew him by force. Nor does it matter that the particular third world government is against international communist infiltration - Most in the Middle Eastern country of Iran would have nothing to do with local communists at the same time that he was taking over for the benefit of the Iranian people, the exploiting Anglo-Iranian Oil Company. Yet the American subverted him.

It is no use therefore trying to outmanoeuvre American imperialism or say to it - look we are constitutionally elected or we are anti-communists. The beast will attack you so long as you enter his den. But we enter the den of American imperialism. There lies the promised land of the third world peoples.

It is worthwhile therefore for blackman to sight exactly how the beast has subverted progressive governments.

GUATEMALA

In 1951 Jacob Arbenz Guzman was elected President of Guatemala getting 267,000 votes, almost twice as much as any other candidate. The land hunger of the Guatemalan people was as great as that of Jamaica; 2 per cent of the population owned 70 per cent of the land. The imperialist United Fruit Company was the greatest landowner. In March 1953 Arbenz took over 234,000 acres of uncultivated land from the land barons, offering \$600,000 compensation. At that time Guatemala was receiving no aid from the Soviet Union nor had relationship with the Communist bloc. But despite its constitutionally elected and its non-communist links, the Eisenhower imperialist administration decided in late 1953 that Arbenz must be overthrown. But the imperialists did not move in with their own armed forces nor openly their own nastiness. No. What they did was found a Guatemala use - a conservative named Miguel Fuentes. Listen to the words of a houseslave describing the imperialists approach:

"A former executive of the United Fruit Company, now retired Mr. Walter Turnbull, came to see me with two gentlemen whom I introduced as agents of the CIA. They said that I was a popular figure in Guatemala and that they wanted to lend their assistance to overthrow Arbenz. When I asked their conditions for the assistance they found them unacceptable. Among other things, I was to promise favour the United Fruit Company ... to destroy the Railroad Workers Union - to establish a strong arm government ... Further I was to back every cent that was invested in the undertaking."

Miguel Fuentes in My War With Communism

When Fuentes refused, the CIA found another houseslave, gave him money backing to subvert Arbenz and then put him in as President. The land captured by the United Fruit Company was then returned to them.

Latest in Fashions

CARBY'S
and
FAN FAIR STORES

Slip Road,
Farrington Bridge,
Kingston 5.

Telephone 24738

Keep Abeng Blowing!